7: Whiting E-5 (1936-1938) 1950
NR13 Northern Paiute NR13

A few of the old people receive money from the government. The majority of the money in the camp, however, is earned by piling brush around Seneca for the lumber company. This type of work is popular with the people because they can camp in the woods, are not constantly supervised, and the whole family can work together. The women do most of the work, since it is thought to be in the category of collecting seeds and roots. Some of the more enterprising men have jobs on ranches and others are in demand in the haying and sheep-shearing seasons. In general, however, the men cannot stick at a ranch job all year round. The younger women earn much of the steady income by washing, ironing, and cleaning for the white women in the town of Burns. Thus although the economy has changed, the women are still important breadwinners.

In general the standard of living is very low and the poverty is such that much of the food is still collected out of the garbage cans behind the big chain stores. A relatively large amount of money disappears over the weekends for liquor. The entire camp between the ages of about fifteen and seventy, with a few exceptions, drink whatever alcohol they can get. Most of the houses are over-crowded, dirty, and sparsely furnished. There are usually not more than two beds for the entire family, a stove, a few straight chairs, and a table.

Although an attempt has been made to better the health conditions, most of the families have trachoma. There are several bad cases of tuberculosis and many cases of syphilis and gonorrhea. Infant mortality is still high and until very recently many young children have died from malnutrition. However, in comparison with the period from 1880 to 1910, conditions are improved.

Opportunities for education are limited to the extremely poor local school. Formerly some of the children were admitted to the Warm Springs and Fort Bidwell boarding schools where they received a fair education, but now these schools are overcrowded and cannot take outsiders.

The contrast between the present life of the people and their former life seems extreme. Actually, interpersonal relations and religious beliefs are little changed; the composition of the household groups is similar to that of the old days. Christianity has not affected them and speculation as to who has good or bad supernatural power is still one of the main topics of conversation. The people still wander over the country, particularly during the summer. When they work for the brush company they live a life not too unlike their former one. Some women still collect wild seeds, roots, and berries as well as leavings from the garbage pails. Women still carry a large part of the economic burden. The younger people, in their teens and early twenties, who speak English, are, however, beginning to reflect the change. Many of them have attempted to get away or else have become delinquents. The young girls can easily slip into prostitution and several of the boys have been convicted of theft and other minor offenses and sent to reformatories.

Wadátkuht

147 Endurance. An example of endurance is shown by the ten mile run Kitty and several other girls made from Litchfield to Kasawihnaid on Parker Creek. They left with some women to pick chokecherries, but the girls ran on ahead and filled their baskets before the women arrived, and immediately returned to Litchfield. (They got a ride in a wagon part of the way back.) This sort of activity parallels the great endurance shown by the girls at their puberty ceremonies where they had to run long distances and were allowed little sleep, and little to eat and drink.

The stamina of the men is demonstrated by the long distances they were capable of traveling by foot in remarkably short time (see the section on "Supernatural Helpers").

156 Standards of Beauty and Intelligence. People were not judged by their physical beauty, but on their abilities. Good looking or exceptionally intelligent individuals did not [165] live to a ripe old age.

186 Standards for the Differentiation of Several Indian Groups. A Paiute could tell a Maidu by his snag teeth. The Paiute had better teeth. A Washo could be told by his voice, as could a Pit River. That is to say, when these two peoples were speaking English, as they could obviously be known when they spoke their own languages. A Washo had a rather high pitched voice. The Pit River people had a different sort of voice..."you can tell". A Paiute usually could be told apart from the others by his tattoo marks.

516 Methods of Sitting. Joaquin is said to have sat in a position natsí kwunt kátó, "to sit with your knees up". He could sit in this position for hours, but when Gladys tried to do it she found it very difficult. Joaquin's back was straight, his heels against his butt, and his knees at his chin when seated in this manner. He did not need to use his arms to hold his legs against his body, but would have his hands free to work, and he had no backrest when seated in this position.

Women sat cross legged, dapatnikátó, "double up set". To sit with one's legs out in front was muda kátó. With one's knees on the ground and butt resting on heels was sidákátó, "kneel set". To kneel was sidákwuna.

515 Personal Cleanliness. Kitty said that Joaquin had a propensity for taking cold baths in the morning, but she did

that she should not cry.

From Kitty's description of her ceremony it would seem that she was better oriented and more prepared psychologically for it than was Gladys. Kitty's moon-run lasted for a month while Gladys' lasted but ten days. Kitty was scrubbed with sagebrush at the end of the ceremony, but Gladys was scrubbed with wormwood. The use of wormwood seemingly is a Maidu trait and was probably due to the influence of Big Rosie, a Maidu, as she and Helen Joaquin were the "bosses" of Gladys' moon-run. Kitty always carried a stick to scratch herself with during the month of her puberty ceremony. She thought the stick was called nuh'zuh'wo'ina, "scratcher". It was not mentioned whether Gladys, too, used such a stick during the time of her ceremony.

When a girl terminated her puberty ceremony she was eligible to have her ears pierced. The ceremony for piercing ears was not like the moon-run as there was no running, only dancing and a "bigtime" in the evening.

When a girl got her ears pierced she ate alone, and was isolated. At night she danced and other people usually joined in. If they did not join in, the girl danced alone. One girl's moon-run lasted for three weeks and at her second menses had her ears pierced in a ceremony which lasted for a week.

Infant Mortality. Life for a baby or small child in camp held many dangers as illustrated by two incidents. Willie Joaquin, Kitty's little brother, died when he was quite small because he gulped hot acorn mush and burned himself so severly that he died from the effects. Gladys' brother Fred lost his life when he fell into the camp fire and was badly burned. He was about three years old when this occurred.

Introduced Diseases. Kitty's grandmother told her that when the white people came they brought sickness with them and many Indian people died because of it. Before the white people came there were no old people, everyone was young and there was little sickness. The name for small pox was tasi'yub^{a}, meaning "pitted".

Remedies. A number of plants were used for their medicinal properties but it was not always possible to make botanical collections of them; therefore the identifications are not complete.